A Voice from California.

DEAR EVANGELIST: I noticed lately that my subscription is nearly expired, so I thought better to renew in time, as I do not want to miss any numbers. Wish I could do more for the paper, but am not even able to attend meeting as often as we were used to. Have therefore more need of the visits of the EVANGELIST, with its sermons, editorials, answers to important questions, and news items in general. We get our paper mostly on Saturdays; have therefore good Sunday reading, when not convenient to go out. We have had a pretty fair acquaintance with the most of the periodicals published, from the advent of the *Gospel Visitor*, down to the present time, and if my testimony is worth anything, am happy to give it in favor of the EVANGELIST, as I think it comes nearer to the Gospel standard than any of its predecessors or contemporaries And it seems to be still progressing in greater worth. Editors and contributors seem to write more and more in an amicable spirit; harshness in connecting each other seem to be avoided, and love for the truth and one another's welfare is evidently increasing. If we notice any correcting at all, it is not contradiction as much as adding weightier testimony to the subject under consideration. This is all as it should be. If one sees a better light, for the edification of the many, it should be imparted, without ill-feeling controversy.

I have from time to time noticed touches on the subject of baptism, and although much has been said and written, more might be said, especially on the mode advocated and practiced by the Brethren.

Since we are to be "buried with him by baptism." Rom. 6: 4. "Buried with him in baptism." Col. 2: 12; we cannot inquire too much as to how he was himself baptized. To say that we were immersed the same as he was in the river of Jordon, may not be enough for the question may be asked was he immersed three times, the same as we are? So far as the formula: "In the name of the Father, and of the Son, and of the Holy Ghost," is concerned, does not appear the likeness, nor does it make any difference, and yet can it be made appear that our burial by, or in baptism is the same as His? There may be a charge made against us, by man, that the mode we have is our own. But as we hold that there is no authority given to man to establish a mode of baptism, but the words in Matt. 28: 19, 20. "Go ye into all the world," &c., and if a mono dip or single immersion is the meaning there conveyed in the words of that command then the different names of the three characters are not to be understood a Trinity but a Unity only. By the Father, then, might be understood the Son and the Holy Ghost, also the Son as the first and third person in the Trinity, and the Holy Ghost as constituting all three. But this will not do, because the Trinity consists of the Father as Creator, the Son as Redeemer and the Holy Ghost as Comforter and Leader in all truth. And whereas the Savior of the world and Law-giver of the new dispensation, has distinctly directed that his followers should be baptized in the name of each of the worthy characters who have rendered so signal service in the creating, redeeming and sanctifying of the race of man, it should so be done. The subject under consideration does indeed define trine immersion so accurately that the searching of antiquity does not furnish any clearer proof. For if any allude to the origin of baptismal authority, they unite on the same text as only to imply trine immersion and no other mode. True other mention is sometimes made but the employment of the description of Christ's death, burial and resurrection does, in fact, not establish anything to the contrary. The metaphorical and often uncertain figurative explanations of the professed high learned, to substantiate either backwards mono dip or immersion or yet the more dubious modes of sprinkling or pouring, are all placed in the background in the advocacy of trine immersion on the authority of the above named text. And if any weight of testimony were required, the light that the Gospel gives, lets us behold that the baptism of John, or Christ's baptism, was administered in the same trine way that his true followers observe this day. Although the three high characteristic appellations of Father, Son and Holy Ghost, are not mentioned as being employed in the act as a formula, yet if we wish to see the history of that dispensation of providence, we will find that, besides the testimony of the Father and the Holy Ghost to the act or obedience of the Son. the Trinity was amply and plainly represented in the teaching of the object of the Forerunners' baptism. For from the general sense of the mission of John the Baptist, we must conclusively understand, that all was mainly predicated on three distinctly and necessary connected points; viz: he was sent to preach and administer the baptism of repentance for the remission of sin; to teach the people to be prepared and believe on Him that was to come and also on Him who would lead all men to see the truth. Examine into these points, and it will readily appear that the Father is first identified in the preparatory work of repentance, for it is through his influence that the sinner is made to see and become convinced of his sins; and is then given into the care of the Son, who is in this dispensation of introduction pointed out as the Lamb of God that carried the sins of the world. He is therefore identified as the second character in the Trinity. And as the Holy Ghost was always the representative in the great preparation to the introduction of Christ, and to cause the people to believe on him. he is fully identified as the third great character in the Trinity, and united in the great work of the introduction of God's plan of salvation. Thus if we take into consideration that in all the great manifestations of God's love, power and goodness, he made a three fold display to bring about one object, we need not hesitate to believe that Christ, our Teacher and Preceptor did, in all things as He wanted us to do. And if He requires us to be buried with him by or in baptism, He was himself baptized the same as he directed his apostles to teach and perform, and us to obey.

This light of the subject has given me great satisfaction when contemplating the various explanations and speculations of men as to how we are buried with Christ by baptism. Being sprinkled or poured upon, do not come in any likeness of a burial, consequently we cannot designate them as a baptism; and as to a single immersion, it does not answer the threefold displays of God as he chose to make them. He exhibited a threefold display of power and purpose in bringing man into existence, First, by creating; next, by forming, and thirdly, by uniting the first and second with the last into one complete whole. When a mechanic intends to build a house or make a machine, he first works on a plan. This is the created part, and is done without material or matter. When this perfected, material is formed according to the plan, and when this is done the uniting process goes on until completed. So God created man first, next he made or formed the body of the dust of the ground, and lastly he united the created with the made, by breathing into his nostrils the breath of life, and man became a living soul. This has also been an assistant to bring me to the conclusion that the mode of baptism practiced by our brethren is the true Gospel mode and the only authorizsd one by the author and finisher of our faith.

CHRISTIAN SHANK.

Tracy, Cal.

Chips and Comments,

On the 14th of last March, the Brethren of Perry county, were sued and tried for using the Helser meeting house as a house of prayer. The judgment of the court was against the Brethren, depriving them of the use of the house they helped to build, and throwing them into considerable costs. Notwithstanding the above facts, to-day a beautiful edifice crowns the opposite corner from that occupied by the old house, the result of the energy and industry of the Brethren. The house is now ready for the plasterers, and will likely be ready for dedication some time about the first of August. We desire to have brother Bashor with us then. In the erection of said house we are under lasting obligations to our many friends of other denominations, who rendered us much valuable assistance in many ways, and are yet rendering much aid. It had been the boast of many who opposed us, and especially those who drove us out of the old house, that we were too poor to build. Well, perhaps they were nearly right in their predictions; we are not rich, by any means, but we try to be honest and not take what does not belong to us, and for this we are in possession of that which is of vastly more importance to us—the good will of our neighbors, who helped us in our emergency. When our new house is done, come and see us, everybody, and we will try and make you feel at home, and when we are not using our house come and preach for us.

A certain woman from our vicinity, who went to the annual meeting near Dayton, for the sole purpose of (using her own language) "emptying out" to a few of her friends down there, against the progressives, would feel real interesting if she knew her reputation down there. It seems to be the major part of some people's nature to load themselves with all the social garbage they can carry, for the special indulgence of their very good friends, and to the disadvantage of those they are pleased to term their enemies, but sometimes they overdo their friends, and instead of interesting them they disgust them. We know of an instance of this kind.

We know of a young brother whom we think is on the right road. The German Baptists have invited him to come to their Sunday school and sing for them, as they are short a chorister. Our young brother did the right thing; he went and helped them, and says he will continue so to do, so long as it will not interfere with the home school. Some of the Brethren have tried to persuade him from it, but he says he is bound to be above prejudice. His theory is, if they did wrong in expelling him, that wrong goes with them; and the best thing that he knows of is to do good for evil. We bade him God speed, and told him to do all he can for Christ. If we could all come as near stripping ourselves of prejudice as he has, how much better would it be for the cause we profess to love.

At the late annual meeting we met many friends we had not seen for many days. This was the first meeting we ever attended of this order, and as we were never an advocate of annual meeting to any great extent, since our late experience we are less inclined to be so. We fail to see what they did there, that was not about done before assembling. It is gaining reputation in the financial world, however, and the members with characteristic foresight have monopolized as much of it as possible.

J. P. MARTIN.

From Louisville, Ohio.

I can truthfully say that since our little church has been organized I feel renewed and happy. I have never enjoyed life as I now do. Although we are few in number, prospects are favorable I think if we only continue in the good work, and do all that is in our power for the cause of Christ, by the grace of God we will prosper. There is no place on earth I enjoy so well as to meet with the brethren and sisters. Oh, how I love to go to prayer meeting; although I cannot be with them every time in person, yet my heart is with them. How encouraging it is to be singing and praying together and testifying for God. I think it is essential to the upbuilding of the Church. Oh, what a glorious privilege we now possess, which we so long have been deprived of. Is it any wonder that some of us had become so cold in regard to our religious duties, for there was no liberty whatever for trying to build each other up, and encouraging one another. But there has been more of a tendency of tearing oneanother down, in the church heretofore. I feel sorry, however, when I look back over the past, and think how many of my precious days I have so carelessly spent. For I must acknowledge that I had become very weak, especially during the controversy we were having in our church. I had almost given up in dispair. There seemed to be a dark cloud hanging over us. Thank God that cloud is passing away, and its silver lining is shining forth, lighting up our pathway. It seems to me I can plainly see that straight and narrow path leading straight up to heaven's golden gate. And I think there will be no difficulty in travelling thereon, if we are only willing to submit to God's Holy will, and obey his commandments.

Now brethren and sisters, let us try to do all the good we possibly can in this world, for we know that we shall have to give an account of our stewardship here; be rewarded according to our works; therefore let us love oneanother as he has loved us, and love our neighbors as ourselves; be charitable. Let us not be caught in any dishonest tricks; but let us be upright before God and the world. Let our light shine and the world see our good works. We know that all manner of evil will be said about us; but we should not heed it, but rather rejoice that it be not true, even if we are despised. Christ was despised and persecuted. We can overcome every tempation if we pray God to stand by us. We can afford to suffer a little for Christ's sake, since he first suffered for us. If we are despised we should feel glad for it is only giving evidence that we are really the children of God.

Then let us be steadfast; hold fast to that which we believe; let us pray for one another, that we may hold out faithful for it is only to those the promise is.

We also have brothers and friends, who are yet standing aloof from the church, who are near and dear to us by the ties of nature. They have not yet made their peace with God. We shall continue to pray for them daily, hoping and trusting that the Lord will draw very nigh unto them, and make them to realize the dangerous position they are occupying. May they see that it is not all of life to live, or all of death to die.

God bless the Brethren everywhere, that their good work may prosper. We ask an interest in your prayers.

MRS. C. CLAPPER.

Louisville, Ohio.

False fears bring on true vexations; the imaginary grievances of our lives are more than the real.

TO MY SOUL.

Far from mankind, my weary soul, retire,
Still follow truth, contentment still desire;
Who climbs on high, at best his weakness shows,
Who roll in riches, all to fortune owes.
Read well thyself, and mark thy early ways,
Vain is the muse, and envy waits on praise.

Wavering as winds the breath of fortune blows,
No power can turn it, and no prayers compose;
Deep in some hermit's solitary cell,
Repose and ease in contemplation dwell.
Let conscience guide thee in the days of need,
Judge well thine own, and then thy neighbor's creed.

What Heaven bestows, with thankful eyes receive;
First ask thy heart, and then through faith believe.
Slowly we wander o'er a toilsome way,
Shaddows of life, and pilgrims of a day.
"Who, restless in this world, receives a fall,
Look up on high and thank thy God for all.

Geoffrey Chaucer.

TEMPERANCE TALKS. NO. 2.

BY D. BAILEY.

TEMPERANCE AND POLITICS.

I have always been rather adverse to taking the temperance question into politics, that is, to make it an issue.

But when I see *intemperance* going in, it seems to me about time for those on the other side to stand up for their rights.

I have but little faith in laws against drinking, so far as the morality of the drinker is concerned, that is directly; but I think that drinking may be made more unpopular in that way. True, this depends on the enforcement of the laws, and this again, depends on public opinion, so the question is narrowed down to the best method of influencing public opinion.

The public mind needs to be educated, and yet popular education is very apt to run in ruts, and little short of a revolution will change the course; this being the case, I think it well to agitate the temperance question sufficiently at least to arouse the public mind, to make the people think. It is true that any political action on the temperance question produces a reaction, and of course the question arises: "Is the reaction as great as the action?" or is it merely a blocking of the wheels of progress. It is often boldly asserted that "reforms never go backward" and I am inclined to think it is true.

"Truth forever on the scaffold,
Wrong forever on the throne—
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own."

"The blood of the martyrs is the seed of the church." There was blood shed, too, in the slavery agitation. There may be some honest people yet living who think that that agitation was wrong. I think that these are parallel cases, and if one was right the other is right. Conservative spirits in all ages incline to the opinion that all agitation is wrong, that it is better to suffer a little and bear many things, than to combat wrong, and it is, perhaps, well not to attempt to fight it with its own weapons, but there is a point beyond which forbearance becomes moral cowardice. Many people give themselves credit for Christian forbearance, when they are really consulting their own ease, and they refrain from teaching true morality, because they know that some people will turn against them if they do so.

I would not advocate undue agitation, but I cannot fix the line at which agitation should cease. I feel, however, that it is the Christian's duty to exercise his rights as a citizen, and in the conflict between right and wrong the Christian's vote should certainly be on the side of right.

Furthermore, I maintain that it is hardly consistent for Christian's to vote for party simply, without considering the principles advocated and since the parties have been fighting on worn out issues for many years, I think it is time to introduce something new, say Temperance.

It is our own weaknesses that we have fought and wept over, which we hate when we see them in others. So that the outgoings of a man's indignation do often measure to us the hard heart-struggles of his life.

Love with hand of hope casts a veil of tears over the short comings of a brother man; but hate tears off the very bandages and poultices, and puts the strongest magnifying glass to the aching sore of a fellow man's sins.

There is evil enough in man, God knows! But it is not the mission of every young man or woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.

Be cheerful; do not brood over fond hopes unrealized until a chain link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not the traveling monument of despair and melancholy.